

The ROSIKRUCIAN DIGEST



OCTOBER 1932

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(Compliments of the Rosicrucian Digest.)

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A RING
ABOUT
YOU?



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ROSIKRUCIAN DIGEST

COVERS THE WORLD

THE OFFICIAL, INTERNATIONAL ROSICRUCIAN MAGAZINE
OF THE WORLD-WIDE ROSICRUCIAN ORDER

Vol. X

OCTOBER, 1932

No. 9

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The THOUGHT OF THE MONTH "AROUND THE CORNER"

By THE IMPERATOR



E HAVE heard very much of late about that invisible and almost indefinable thing called prosperity which is hiding somewhere "around the corner" and may at any moment be blown around into our presence like a gust of wind or cloud of dust. Along with this prophecy we hear also a great deal about normal and abnormal conditions and our possible return to normalcy.

The first time that the word normalcy became popular in America was in connection with the ending of the War and the return of peaceful days. We were assured that normalcy would return after the War. So far as a certain amount of peace in America is concerned, there was a return to normal conditions but we had neither complete peace nor complete normalcy after the War nor have we had any sign until recent months. In fact, viewing the years since the War it would appear that instead of returning to normalcy in 1918 we started out on a joy wagon as a nation of people, and continued to make whoopee until the joy wagon broke and the spell of abandonment of our senses came to an end.

To those persons who look upon the years from 1918 to 1929 as normal, the present year of 1932 will appear as subnormal. To those who look

upon the years preceding the War as normal, the present year begins to look like something that is perfectly normal. Of course, it is all a matter of one's view-point or the color of the glasses through which we view our conditions.

Those who think that the years from 1918 to 1929 were normal and who are living in expectation that we will return to such years again, there is a long period of bitter disappointment which they will have to face and the sooner they come to a realization of this the better it will be for all concerned.

I do not mean to say that there are not some abnormal or subnormal conditions existing in the business world today. Unquestionably the greatest factor in this present situation is that of fear and nation-wide fear is certainly an abnormal condition. I do not believe that all of the War propaganda spread in the United States prior to our entrance into the World War created as much real fear in the hearts of American people as exists today. The war propaganda awakened a spirit of protest and defiance and sent millions of our boys across the sea; but while we were fearful of their safety and fearful of their return, we were not fearful of the outcome of the War nor were we fearful of our own economic integrity or stability. Today, however, our fear is not for the safety of our men or boys but of the safety of our finances. We were justified in fearing for the safety of our boys in going into War but we are not justified in our present fear-

ful attitude regarding finances. The condition is purely a psychological one—but that does not dismiss the matter nor even clarify it. It leaves the situation very real and very serious.

There are many things about our present situation that indicate a return to what is a true normal state of affairs. It is difficult for persons as individuals, groups, or nations of people to realize after a number of years of intoxication with luxury and unlimited expenditures of money to return to a state of equilibrium, conservatism, and rational thinking. The many hundreds of thousands of persons who will return to their homes at the close of the Olympic Games in California will find it difficult to let themselves down from the thrills, enthusiasm, wild excitement, and intoxicating joy expressed without restraint. It will take hours and days for these persons to return to normal thinking and living.

After all is said and done, we find that the cost of living has been greatly reduced in the past two years. It was said during our wild days of luxurious living after the War that the American dollar purchased only 60 cents worth of value, the other 40 cents going into unheard of profits and abnormal dividends. Today the American dollar is purchasing practically a full dollar's worth of value as it did before the World War. And while living conditions have been reduced from thirty to forty per cent, salaries have been reduced on an average of from ten per cent to twenty per cent. For those, therefore, who are still employed and earning the reduced salary there is a greater opportunity now than there was two or three years ago to make a considerable saving and to put more into the bank and to live more economically than ever before. They can even taste of the luxuries with a greater degree of safety than in recent years. This point is overlooked by those who constantly gauge conditions by the reduction of salaries and forget that each time they purchase anything at any store there is a saving compared with recent years. While it may be true that rents have not reduced proportionately this is sure to come about and, in

fact, an almost universal wave of reduction in rents and real estate values has started across the country like a tidal wave and this is one of the surest signs of a return to normal conditions, *if we look upon the years before the War as normal.*

There are two factors, however, which one must consider as abnormal at the present time. The first is that of the great unemployment represented by nearly one-twelfth of our population now out of active employment, and the second is the situation with the farmer.

The lack of employment is an abnormal condition that is directly the result of our unwarranted fear. As soon as the American people can overcome this fear and can realize that this is a normal year or that we are now actually verging on national normalcy, the hoarded and carefully hidden money that is not being spent as it should be, will go into circulation and the increase in market sales will result in an increase in manufacturing and this will bring an end to the unemployment. In other words, the unemployment feature as an important factor in our present problems is one that is wholly in the hands of the American people themselves and is not a condition controlled by capitalists, politicians, or intangible economic regulations. The scales of capital and labor are unevenly balanced. Capital is held up on the one side to the highest point by being suppressed, hidden, and kept from circulation. The result is that the other side of the scale, containing the vast army of workers and laborers is down to the very bottom. Until capital is moved and allowed to properly circulate, the scales cannot be balanced. Every citizen of the United States, young and old, every man, woman, and child in every walk of life controls these scales and can immediately change the balance of them and bring an end to the unemployment situation by putting into circulation the money they have somewhere and by buying the actual necessities of life even regardless of any luxuries.

From every corner of this great country and in every market the same



reports are found; namely, that the American people are buying less things day by day, week by week, than ever before. They are not only buying far less than they bought during the luxurious years of 1918 to 1929 but they are buying much less than they bought during the years before the War. If every man who needed a new suit of clothes, new shoes, new hat, and a new necktie, and every woman who needed new clothing, and every home that needed new furniture, and every business that needed new equipment would proceed to buy the actual necessities as they would buy them in a normal year, we would find the unemployment situation quickly settled.

The other problem relating to the farmer is a difficult one to analyze and to solve. From our point of view, based upon unbiased and very efficient authority, we say that the farmer will be the last to benefit by the return to normal conditions. It is unfortunate that this is so but there is no other way to bring about the very desirable and necessary improvements that he must have if he is to continue to be the backbone of the nation's wealth. Before the farmer can be benefited, before his farms can be made to pay him any profit and before he can hold his head erect and protect his home and take his place among the nation's honored citizens with any degree of security in a financial way, the unemployed must go back to work through the release of money now held by those persons who are not buying what they should buy. The great economic conditions must change in the cities and towns before it can bring any effect to the agricultural or farm districts. No relief can be permanently and efficiently established among the farmers or agriculturists before it is established in the larger cities. All who have been at work and are capable of working under normal conditions must return to work, and money must be in proper circulation and food stuffs must once again rise to the proper value and relationship to human needs before the farmer will find any succor in his present dilemma.

Regardless of how the Federal Government or State Government may

come to the aid of the farmer, his great relief and the real sureness of his integrity and standing in the future lies in the hands of all the people everywhere and the change toward that condition must begin with the people living in the larger cities and larger communities. Federal relief will require years and years of slow struggle and disheartening trials and tribulations before the surviving farmers and agriculturists could benefit by it. A quick return to normal conditions in the larger cities through the spending of hoarded money and the overcoming of the fear of economic safety would bring a relief to the farmer very quickly and very satisfactorily.

To those who say that the present situation is not bordering upon normalcy or to those who say that a return to the conditions of the years before the War would be going backwards rather than forward, let me say that if any individual desires to make a normal year of an abnormal one in his own personal life, it is his privilege and he has the power to do so. If our present scale of salaries and income is unsatisfactory to any individual he can increase that income through increased effort and increased earning. At no time in the history of civilization has there been any nullification of the law of the survival of the fittest nor will there ever be a neutralization of the power of individual effort. Regardless of what the scale of prices has been at any time in the history of our country there have always been those who have earned more or deserved more than the scale. If anyone is of the type of mind that must have its abnormal luxuries, abnormal spending power, and abnormal bounties of life, while others are living according to a normal, established system, there is nothing to prevent such a person from rising above the normal scale and obtaining that which is above the normal. Undoubtedly the next ten years or more will see the rising of many who will live above or beyond the normal conditions. They will try to maintain in these normal years, the conditions of

abnormality which existed in 1928 and 1929. It is each one's individual privilege to rise to any heights and to any level of luxurious or riotous living that may be desired. Unquestionably, there will be a greater demand for leaders and super-men and super-women than ever before and these will undoubtedly not only survive the re-action of this change to normalcy but will rise above the normal conditions and become part of the class of persons who will earn more and spend more than the average. But unless these persons are also supervise in all of their thinking and acting they will undoubtedly bring about a re-action in their own lives again that will result in a depression for them as a class while the rest of the nation acting wisely and conservatively will be unaffected.

No, prosperity of the 1928 and 1929 classification is not just around the corner nor anywhere in sight. As an abnormal creation of human psychology it has been blown to the four winds and is about as tangible now as a fog that has been dispersed by the sunlight. It can only be gradually drawn

together again and artificially created by the human mind. In the meantime, those who sanely and rationally look upon our present changing conditions as a real return to normalcy and who therefore, purge themselves of their fear complex and begin to live rationally and normally will find that real prosperity of the natural average kind is not even as far distant as the corner but right where each one of us stands at the present moment.

Let us all change our point of view and take off our colored glasses and view the situation as it really is and adjust ourselves accordingly. If we will do this it will make no difference who may be elected as President of the United States or how Congress may act, or what the foreign countries may do about reparations. We will be able to go merrily on our own way as a nation of people who not only were capable of establishing, theoretically, a land of freedom, but in practice, a land of salvation from the traditions and superstitions that blind men and women to complexities of a psychological nature.



ROSIKRUCIAN FREE LITERATURE

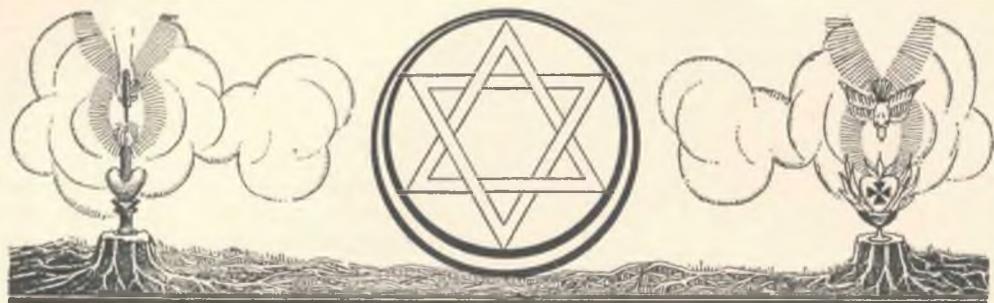
Somehow, some way, everyone who is a member of the Rosicrucian organization has had the organization first brought to his attention. There was something which stimulated his interest or excited his curiosity, and curiosity, after all, is a form of interest. It may have been a word said, or a leaflet read, or a program heard. Let us in turn, as a duty, as an obligation, continue to pass on the good word.

Here at the Rosicrucian Press, one of the largest printing establishments on the Pacific Coast, millions of pieces of literature are printed yearly, effective in wording, design, and coloring. Yet as far as the advantage to the organization is concerned, so long as these remain on the shelves of the warehouse, it is what one might call suppressed knowledge, a light under a bushel basket. This literature needs distribution, it needs to be given to the right ones with a cheerful word at the right time. We are asking you to drop a postcard today to the Rosicrucian Extension Department at San Jose, California, and say, "Send me a package of literature. I will conscientiously see that it is well distributed." Do that today. You will enjoy this little service and you may be assured of its constructive effect upon those who receive it.

WE EXTEND OUR APPRECIATION

In the last issue of the "Rosicrucian Digest" we asked for every reader everywhere to drop a postcard and let us have his or her comments on articles that appeared in the "Digest." We did not alone ask for favorable comments, we also asked for constructive criticism to make the magazine one that you will enjoy, one that you will look forward to monthly. We have received both; that is, favorable comments and criticisms. But we have not received as many as we would like. To those who did comply with the request, I take this opportunity of extending, on behalf of the organization, my thanks for your cooperation.—Editor.





Tomorrow's Civilization---The Product of Today's Child

By SRO. EVA WALTERS



ANY members of the Rosicrucian Order have made their annual pilgrimage to San Jose to attend the annual Convention, and have returned to their homes filled with inspiration for another year of service among our Brothers and Sisters both within and without the Order. We have looked forward to this Convention for many weeks, and spent many days in planning our lives so that we might be able, with the consent of the Cosmic, to attend it. Members living in places far removed from California find in this Convention their only opportunity for personal contact of an objective nature with those of like mind, those who have a keen, practical interest in the same subject, those who wish to put into practical operation some cherished idea, some common desire. Some of the members brought wonderful gifts of a material nature to lay upon the altar of their devotion to the Order. Some brought the gift of executive ability, some of great spiritual or psychic power. Each year many of those who attend go back to their homes with renewed powers, greater understanding, and higher devotion and inspiration.

**The
Rosicrucian
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October
1932**

Last year a Brother in Washington State returned to his home with a great idea. This year he returned to the Convention bearing his gift. It was a beautiful mystic chest upon which he had spent many happy hours of loving labor. Another Brother came to the Convention with a painting of the Imperator enclosed in a wonderfully carved frame. A well-known artist devoted a great deal of his time making our new museum a thing of beauty and mystic significance.

Not all of us can excel in the creative fine arts, but we each possess some possibly undeveloped gift of one sort or another. One of the objects of our teachings is to help us unfold and develop these latent possibilities for good which lie dormant within us; and so make us more useful workers in the vineyard.

There is one thing which distinguishes a member of the Rosicrucian Order. This distinguishing mark is activity. A true member is dual. He is a getter and a giver. He draws his strength from the source and then expends it in the service. It is the same age old test. "It is not he who sayeth Lord, Lord, who shall inherit the kingdom, but he who DOETH the will of the Father."

One of the intangible gifts brought to the 1932 Convention was the thought gradually crystallized in many minds concerning the spiritual education of the children of Rosicrucian

parents and the children of parents outside of the Order who might be seeking for something of this nature which we might give. It would be well to pause here just a moment to make a mental note that we wrote spiritual education, and not spiritual instruction. Several of our members have spent much time and thought on this matter during the past year. A few have been able to put into practice some of their ideas for helping their own children and the children of others.

The object of these tests and trials was to find an answer to the question of how we could best help our children to an early understanding of certain laws and principles, causes and effects. So great was the interest expressed in this plan of junior work by parents and others interested in the intelligent spiritual education of children that this article has been prepared to give a somewhat general idea of the methods used and principles involved in the work which has thus far been carried on by the present research workers.

All who have been members of the AMORC for a year or more know that this is NOT A RELIGIOUS ORGANIZATION. It is a true fraternal organization with which members or adherents of all denominations and all religious faiths are free to affiliate. One may be an active and sincere member of the Order without in any way leaving his or her particular religious body or church organization or denomination. It is a fact that the teachings of the AMORC have inspired, and do continually inspire, many to a more perfect understanding of the faith to which they cling, and deepens their faith and enhances the sense of comfort and security which they may have in the form of worship they adhere to. We have children of members as well as other children whose parents have or had affiliation with Presbyterian, Episcopalian, Methodist, Catholic, Congregational, and other churches as well as those who express Jewish, Mohammedan, Buddhist, or other faiths. This may seem strange to many who may read these pages, but to us it is not a bit strange. It is not strange to

us because of our perfect understanding of the fact that we are all "children of one Father." To us it is not strange but a very fine thing, and we would not want to change this condition.

Once upon a time it was the earnest endeavor of at least some of our religious organizations to "save brands from the burning." Later on it was believed that a better way was to put out the fire. It must have been a very long time ago that the idea first occurred to a Rosicrucian that possibly the best way of all was to prevent the fire from starting in the first place. There is a mystical significance in that last sentence, a principle if you will, which is the fundamental basis upon which it is hoped to erect a great and permanent structure. It is not so much that we hope to prevent something as it is a desire on our part to lead and guide into a knowledge of the true nature of this fire in order that it may be seen for what it is and not for what it appears to be.

We are at once faced with certain limitations. We may send a child to school but the child will learn only that which interests him at the time it is being taught. If he is not interested he will retain little or nothing of the subject being taught at that particular time. The first problem, then, is to clothe the subject in a garb which will interest and intrigue the child. This means that we require the gift of creative imagination. We must meet the child on his own ground if we are to interest him at all or even approach him at all, and many failures can be traced to the lack of application of this principle. It is a great mistake to assume that because the child has not the knowledge of the material world which the adult is supposed to possess that he might not be capable of apprehending the most profound truths, provided those truths happen to be what he desires to obtain at that certain time.

The spiritual education of a child commences before he is born. If preparation should be made before undertaking a journey of any kind, how



much more necessary is it that preparation be made for the great journey through life. The first requirement, then, is the right atmosphere in the home before the child enters it. The parents should have acquired the habit of the home altar or place of communion with the God of their hearts, and they should understand exactly why they acquired this habit, and what it does for them.

The next great thing which they should understand is that the child **DOES NOT BELONG TO THEM**. Never forget that we *have been permitted* to nurture and care for the physical body of a little child. It is our duty to care for this temple of the soul which we have helped create that it may be a fitting instrument for the mind and consciousness of God which **HAS COME TO LIVE WITH US** in the soul of our child. The mind and consciousness of God is also in us, but perhaps we have denied it its rightful place in our lives by our all too constant material thinking. It is from this error (the cause of the kind of fire we previously mentioned) that we would save our child if we can.

Pious parents have been known to express the hope that they might teach their child about the kingdom of heaven and about God "when he is old enough to understand." Did they but know, he is already in the kingdom and nearer the God of his little heart than he ever will be again unless Divine Light, Divine Life, and Divine Love be continually invoked in his behalf. For God is continually creating Adam from the dust of the earth and breathing into his nostrils the breath of life, and he is ever born into Paradise, a living soul. There then in his cradle lies this fragment of the Divine. The light of his Father in heaven shines around him. The wisdom from on high gives him that look of age old wisdom which all babies possess. The question is, what are we going to do about it?

No, that is not the question. Rather is it, what we shall not do about it. It has been our besetting sin in our education of the young to do too much that is wrong about it. Whatever we do we must take greatest care that we

do not cut our child off from the source of his being, his continuing abiding place. It is never our child who cuts himself off. It is we who do that. He brings to us the colors and harmonies, the sounds and images of the celestial kingdom; and we sear his soul by scoffingly dubbing these sacred things illusions. Only they, who have fought their way up slowly and painfully step by step from what Thomas Carlyle called the "everlasting swine-trough," back—like the prodigal son to the light of his Father's love—only they know wherein lies illusion. We would ignorantly try to "instil into the child's mind" something or other. Trying to instil into the mind is our form of illusion. Teaching does not consist in instilling anything. It consists in drawing something out. The spiritual pattern of everything extant already exists in the mind of the child. Teaching is the delicate art of encouraging him to re-create these images in material form, and by so doing enable him to find out for himself, by practical experience, the laws and principles involved. In exasperation we exclaim that the child must learn either by his own experience or that of others, and wish to goodness he would use the latter form. This also is illusion, for to gain experience is the end of his being and of his existence here on earth. He alone can get it. We cannot do it for him. He alone experiences, for his realization of the world is not ours any more than mine is yours. What our innermost inspirations and desires are, or in other words, as we think in our hearts, so are we. Look well at the thing which motivates your child, for that is his signature. It is not the passing whim we refer to, but the desire to which he returns again and again; that urge to create along certain lines. Foster this as you would the most treasured thing you possess, for it is his key to earthly happiness and its loss or neglect on your part constitutes an "offense" against the creative God Himself.

What the child does speaks vastly louder than what we say. Learn by doing is a maxim which contains the

very kernel of the wisdom of teaching. "Let me show you how" has a confident ring to it which "Let me tell you how" can never possess. You cannot teach a child how to think, because to think is to act, and right action comes only through experience. It has been said that practice makes perfection. What is practice but learning to turn the accomplishment of something over to the Master within. Nothing in the way of action can be successfully accomplished without relaxation. What is relaxation but allowing the Master within to speak. A tensed muscle cannot do anything but cramp, and that is exactly what happens to a tensed mind. Error is caused by mental cramp. We are far too prone to get children mixed up with the mechanics of life in the erroneous belief that it is these which count. We try to teach a child to swim by worrying him with this and that stroke—the mechanics of swimming.

It is not the stroke that teaches us to swim; that is only secondary. It is faith; complete relaxation in the water. Once the child relaxes in the water, and thereby comprehends its uplifting power, he can swim, not before. If one stares at an object he will get but a hazy vision of it compared with that which he would get if he merely casually looked at it. "Trust in the Lord." "Cast thy burden on the Lord" are only attempts to expresss this very principle. Utilize this principle in the lives of your children. If you are at a loss just how to begin it have them play dead. Have them see how limp they can lie, see how blank they can make their mind, see if they can cease to sense anything around them. Be

careful that they do not try to get this condition, but that they allow it to come to them. A far better plan is to set apart a place in the home for them to go in solitude, and help them make this a sacred spot and a sacred process. It will lead to communion and attunement with God, and will prove one of the finest, if not the finest, means you could use to preserve that which was called earlier in this article the continuing abiding place.

In these days of material thinking and general hurry skurry we have lost the meaning of many things. We are all too ready to sneer at many things because we have lost touch with their real meaning. For instance, it is possible that in not one state in the Union is there such a thing as a wayside shrine. These are getting fewer in European countries, and in Russia they have been deliberately destroyed. Yet the fact remains that, far from being something to worship, the true purpose of the wayside shrine was to maintain a sacred place in which all, rich or poor, high or low, could without becoming the butt of scoffers or the object of the vulgar curiosity of passers by, go apart from the material world and concentrate and meditate awhile. It was here that relaxation came, and the tension of the world left us; and, sinking gradually into this calm relaxation, we stilled the tumult within by concentration and meditation upon Him who ever works smoothly and silently. We contacted the Master within, and He restored the soul. Restored it with great thoughts, noble aspirations, beautiful visions, and that greatest of all His gifts, Peace Profound.

A VALUABLE HELP FOR YOUR CHILDREN

The work of the Junior Order of Rosicrucians is being tried out in a number of our branches, and will eventually be established wherever we have a lodge or branch showing any interest in this work. The Junior work will help you to train your children properly and start them in life with the correct understanding of nature's fundamental laws. The work is carried on under the guidance of competent instructors in a very pleasant and fascinating manner. If you live near one of the following Junior Branches, be sure to go to the Master of the branch and register your children, especially those between the ages of six to sixteen years of age.

HERMES LODGE—Brother E. E. Chaffey, Master; AMORC Egyptian Temple; 672 Lafayette Park Place, L. A., Cal.; Junior meetings every Sunday morning 10 a.m.

FRANCIS BACON LODGE—A M O R C Temple, 1855 Polk St., San Francisco.

OAKLAND CHAPTER—Secretary Gertrude Platt, 2309 E. 22nd St., Oakland, Calif.

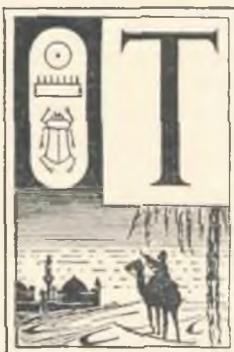
SEATTLE CHAPTER—Mary Burke, Master; 301 Haight Bldg., Seattle, Washington.

All members interested in this work, or all branches desiring to establish Junior Branches should communicate with the General Secretary of the Junior Order, Mrs. Eva Walters, F.R.C., Box 516, Route 2, Vacaville, California.



Cathedral Contacts

The "Cathedral of the Soul" is a Cosmic meeting place for all minds of the most advanced and highly developed spiritual members and workers of the Rosicrucian Fraternity. It is a focal point of Cosmic radiations and thought waves from which radiate vibrations of health, peace, happiness, and inner awakening. Various periods of the day are set aside when many thousands of minds are attuned with the Cathedral of the Soul, and others attuning with the Cathedral at this time will receive the benefit of the vibrations. Those who are not members of the organization may share in this unusual benefit as well as those who are members. The book called "Liber 777" describes the periods for various contacts with the Cathedral. Copies will be sent to persons who are not members by addressing their request for this book to librarian S. P. C., care of AMORC Temple, San Jose, California, enclosing three cents in postage stamps. (Please state whether member or not—this is important.)



HE little talk given last month in this Department regarding the spiritual nature of the Cathedral may be supplemented at this time with a few other interesting comments.

Too many persons of the Western World seem to look upon

churches, cathedrals, and temples as places that have been made holy or sacred by some ritual performed by the priests or clergy, or perhaps made especially sacred by some unique benediction performed by God and centered upon the material edifice.

The truth of the matter is that any holy or sacred place is made such by

the thoughts and prayers, the mental attitude, and the benedictions of people of the earth plane who hold such a place in deep and sacred respect.

In this regard the early temples and shrines of the pagans, the heathens, the Orientals, and even of the first Christians, were made holy and sacred by the prayerful attitude and devout worshipping of those who looked upon these places as the center of their spiritual contacts. The early pagans who erected a sacred stone in an open space and carved upon it the symbols of their religious thought and then gathered around this stone at certain periods of the day and the month and the year for prayer and song and worship, soon made of this place a sacred shrine that emanated a spiritual essence or sacred influence that was keenly felt by the devout ones and, of course, never realized by those who

were scoffers and doubters. The Orientals who were accustomed to having one room in the center of their homes as a sacred shrine and who never entered it without a prayer and who never stepped into it without being clean of body and clean of mind and who used the room for no other purpose than spiritual communion, soon created in such a room an essence, an energy, a power, and an influence that was keenly felt by even the first Christians who entered such rooms without knowing what they had been used for.

There is one temple in Egypt that had been used as a very sacred place by the Egyptians for many years. The spiritual vibrations in it and emanating from it were so intense that when the early Christians went to Egypt and invaded the little temple they were held almost in a paralyzed state by the overcoming influence of the vibrations. So many of them were affected in this manner on different occasions that they decided to occupy the temple and turn it into a Christian place of worship and for a hundred years it was a Christian temple before being seized again by the Egyptians and used by them. The Egyptians found no difficulty in attuning themselves to and enjoying the spiritual vibrations of the place that had been used by the Christians any more than did the Christians find difficulty in attuning themselves to the spiritual vibrations that had been created in the place by the Egyptians. After all, the sacred thoughts of man's heart and mind are identical when unexpressed in symbols or unexpressed in terms of religious creeds. That which is highest and super-natural, Divine and sacred to the pagan in his soul meditations, is identical in real nature with that which is sacred to the Christian, the Hebrew, and others. It is only when man attempts to voice his inner thoughts in terms of material words and material ideas that he runs away from the pure line of his true soul expression and creates artificial things to depict what he thinks are the distinguishing features of his sacred emotions.

The Cathedral of the Soul calls for

Three hundred thirty-three

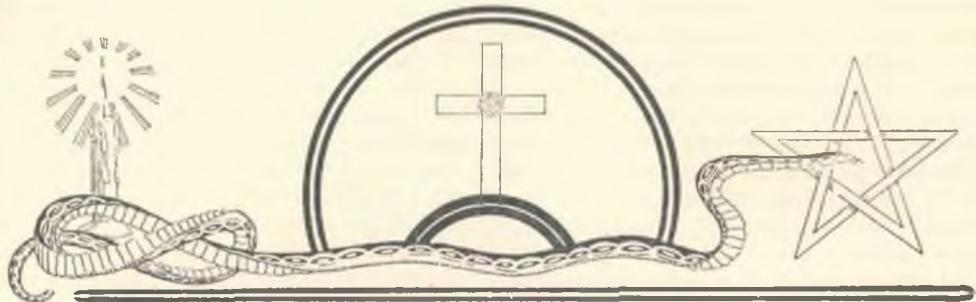
no material expressions of any kind. It has no creeds and no dogmas and it has no sectarian features of religion. It is a place for the soul. It is a dwelling place for the soul essence and soul consciousness of all men whether they be Orientals or Occidentals, whether they be of the Hindu, of the Mohammedan religion, of the Christian or the Hebrew belief. If you believe in the existence of God and the existence of a soul in man you can contact the Cathedral of the Soul and dwell in its spiritual benefits regardless of whether you have been able to accept the creeds and dogmas of some church or not.

If you have not learned what the Cathedral of the Soul will really do for you by entering it in a whole-hearted manner and without bias or prejudice, then you should read "Liber 777," which you may obtain freely in the manner described in the box at the beginning of this Department.

Take to the Cathedral of the Soul all of your earthly trials and tribulations but do not take to it your physical body. Take your heart and mind and soul and lift them up to the greatest heights of the Cathedral of the Soul where from a Cosmic or Divine plan you can look down upon the earth with its trials and tribulations and see the earth as a stage in which all of us are playing a part and yet none of us acquainted with the final acts of the great drama know what may be the real portent of the part we are playing, but in the greatest heights of the Cathedral we can all dwell in a spiritual form and there bask in the illuminating and scintillating light of God's consciousness and become strengthened and helped and qualified for our greatest missions in life.

Be sure to get "Liber 777" and follow all of the periods during the next month or two when all of us will come together, and then you will find why it is that thousands upon thousands of our members and readers in all parts of the world are making this invisible, ethereal Cathedral the real church, the real synagogue, the real temple of their worship and sacred adorations.



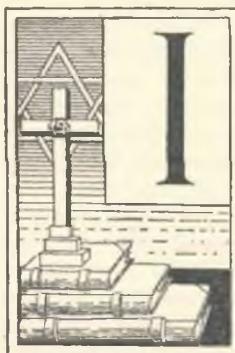


What Membership Means To You

DO YOU APPRECIATE AND UTILIZE ALL THE BENEFITS
OF ROSICRUCIAN MEMBERSHIP?

By THE IMPERATOR

▽ ▽ ▽



IN the past month my vacation took me through a number of western States and into Canada and I had the privilege of meeting men and women of various organizations with which I am connected and enjoying the unique position of being a mere member of these organizations and viewing my membership from a more interesting point of view. I tried to place myself in the position occupied by most of you who read this magazine and I tried to analyze your point of view and the benefits of being a member of any large national or international organization.

I recall how I was impressed with this different point of view when I walked into one of the large hotels of Vancouver, Canada, to attend the weekly meeting of the Kiwanis Club of that city. I had in my wallet a card which showed that I was a member of the Kiwanis Club of San Jose and other papers showing that I had even been a member of the Board of Directors of this Club. But as I crossed the threshold into the meeting

of the Vancouver Club I did so not as an officer or member of that Club but a mere visitor, and I tried to put myself into that position to the fullest degree.

I registered as a visitor, I sat quietly at one of the tables as a visitor, and waited until inquiry was made about me and I was briefly introduced to the other members.

My membership in the Kiwanis organization of San Jose does not automatically give me membership in every other Kiwanis Club of the United States, Canada, or anywhere else. My membership in a French dramatic and literary club does not automatically include membership in a branch of that organization in England, or other lands, or even here in the United States where I live. I do appreciate the fact, however, that my membership in certain organizations does give me the great privilege of visiting any branches of that organization in any lands in accordance with the rules and regulations of those branches. If I apply at the meeting place of one of these branches and find that they have suspended meetings for the summer time or, because of political or economic conditions, have suspended meetings for a long period, I cannot justly and conscientiously demand that since I am a member in good standing elsewhere, I must be accorded the

same privileges as I have at home. Certainly this will seem reasonable and logical to every thinking person, but I wonder sometimes whether our members fully appreciate these fine points and, when visiting our various branches in the United States, do so with the proper attitude.

Our branches here in North America are not only always ready and willing to show every courtesy to visiting members but they are more than anxious to entertain the visitor in such a manner as to make him appreciate the value of his membership. But the attitude on the part of the visiting member must be one of understanding and he must assume the attitude of a visitor in order that he may enjoy to the fullest extent the courtesy thus extended.

Foreign Membership

In the first place, our North American members are members of a separate and distinctly limited part of the Rosicrucian organization. They are members of the North American jurisdiction of AMORC and by courtesy and universal custom are recognized as such by all foreign jurisdictions of the organization. But each jurisdiction of the organization is a separate and distinct body. The AMORC in North America is the most modern, the most recent, and the most distinctive of any of the Rosicrucian organizations that has ever been formed or that ever existed.

It is not as though the AMORC in North America was a direct and unbroken continuation of some other foreign organization of the Rosicrucian Brotherhood. The fact of the matter is that there is no single jurisdiction of the Rosicrucian Brotherhood anywhere in the world that has had a continuous and unbroken existence. The Rosicrucian Order in France today is not a continuation of the previous bodies that have existed in France but a more or less modern organization perpetuating the activities and ideals of not only the previous French bodies but of all other bodies throughout the world.

The remnant of the Rosicrucian Order that exists in Germany today,

greatly reduced in size and activity by the World War and by the passing of the 108 year period of silence, is not an unbroken continuation of the organization that flourished so greatly in Germany in the 17th century, but is one that was formed since then on more modern lines to perpetuate the ideals and principles of the older organizations in Germany. The organization that flourished there so greatly in the 17th century was not a continuation of the one that had flourished in Germany a century or more earlier but merely a re-birth of it in a new form and as a new and independent entity.

It is absurd, therefore, for any person to think that any one of the present jurisdictions of the Rosicrucian Brotherhood is an unbroken continuation of daily, weekly, and yearly activities of the old fraternity. The Rosicrucian founders must have conceived at some period in their history of the possibility of the organization requiring re-birth and re-forming and, therefore, planned that the organization as an entity should exist much like a human entity with periods of activity here on the earth plane alternately interrupted with periods of inactivity awaiting re-birth in entirely new form and with no other connection with the previous organization except that of spirit and principle.

Thus we find throughout the world that the Rosicrucian Brotherhood in each jurisdiction or in each country has passed into silence for a period of approximately 108 years, during which time the organization as an entity has carried on no outer activities and no material expression of its existence and then has been re-born under new leadership, under new systems, and evolved regulations and with no tie to the past except that of the spirit, ideals, and purposes of the Brotherhood.

The Rosicrucian Order in America ceased its last public and material activities as an organization some time about the year 1801. Of course, the ending of wide activities cannot be brought about suddenly and the transition from activity to inactivity is grad-



ual, but by 1825 the American public was justified in its belief that the Rosicrucian Brotherhood as an organization in a material form and with material activities on the part of its associated members had discontinued. We know, of course, that its members continued to study and to make researches and to practice the ideals of the organization and that they continued to privately and secretly initiate the younger members of their families and to pass on to them as a high charge of spiritual responsibility the keeping alive of the flame of Rosicrucianism within their breasts from one generation to another.

When 108 years of this outer inactivity had passed, the year 1909 found many in this Western World anticipating the re-birth of the organization and a number of such persons did come together and assist in the preliminary foundation work of the present AMORC organization.

But when the first meetings were held in New York City in the latter part of 1909 and then held at the spring and fall equinox of each of the succeeding years for the purpose of enlarging the number of applications for charter membership and to study and analyze the ways and means of announcing the birth of the new organizations, these persons were participating in the foundation of an entirely modern and entirely separate branch of the organization and were neither continuing the membership and activities of the earlier AMORC organization nor those of any foreign organization. While it is true that every new branch or re-birth of the organization is assisted or sponsored in a way by some existing jurisdiction, or by the highest officers of some foreign district, there are no material ties that bind the new organization to the old for the new body simply receives the spirit and soul of the work and gives it a modern form of expression.

We can see in this the analogy to the conception and birth of the human body and its period of earthly activity. As the human body requires approximately nine months for its material completion before it can receive

and express the soul of its divine connection, so each new jurisdiction of the Rosicrucian Brotherhood devotes a number of years to the formation and completion of a physical body. This work is done in silence or with considerable privacy until it is ready to express the spirit that is to animate the body thus formed. Then it announces itself to the world as a Rosicrucian organization and not by its name or title, and not by the physical elements that compose its body, and not by the personality of its membership, but by the spirit of its work it proves itself to be a body properly perpetuating the Rosicrucian ideals but in no sense continuing anything of a physical organization of the past.

In spirit, therefore, every Rosicrucian organization throughout the world is united just as every electric lamp in a large auditorium is an independent fixture made, perhaps, in different factories and of different shapes and colors and never having come in contact with any of the other lamps on the same circuit, but all of them expressing the same energy that as a spirit force ties them together in one circuit of expression and to serve a similar purpose in a similar way.

The AMORC of North America is, as I have said, a modern and independent organization. It is not a part of the physical organization of any other Rosicrucian body in any part of the world. Each is perpetuating, not continuing, the activities that represent the fundamental principles of the Brotherhood but the work is carried on differently by each jurisdiction to meet not only the local political, educational, cultural, and religious conditions of the country but to meet even the spirit of its people and in this latter regard the Rosicrucian Order of North America, being located in the Western World with a great background of Western World traditions and a wonderful spirit of modernism, is quite unique in its method of operation and its method of carrying on the ideals of the organization, but nevertheless perpetuating them as faithfully as it is humanly possible to do so.

After all, the great essential purpose of the Rosicrucian Brotherhood is to be of practical value to the individual member in his personal necessities and problems. These may not always be material problems, for they may be intellectual, spiritual, or social. Whatever they may be, the assistance he asks must be outlined to him simply and rationally and in keeping with his present understanding and environment. I feel safe in saying that every citizen of North America feels that he has problems which are essentially different from many of the problems persons in foreign lands have to face. Certain it is, however, that the environment of the citizen of North America and the times and conditions in which he lives demand that the assistance offered to him be strictly in harmony with these modern conditions and deal with the subjects in a familiar manner. For this very reason alone, a modern organization of Rosicrucians in North America must be quite distinct from Rosicrucian organizations in foreign lands.

Truths are the same in any tongue and in any land and the yearnings of the inner self are the same on the part of all human beings who have reached a stage of evolution where they are anxious to assist themselves in making the most of their circumstances and surroundings. In these fundamentals the spirit of Rosicrucianism throughout the world is unvarying and definite. It is this spirit of truth, of practical helpfulness, and revealing the great mysteries of life, that constitutes the very life of the Rosicrucian Brotherhood and it is this that each new jurisdiction of each new organization of the Brotherhood seeks to perpetuate and keep evolving in the consciousness and lives of men and women.

Hundreds of our members have gone abroad and have sought the privilege of visiting and meeting with Rosicrucians of foreign lands. Many of them have been highly successful in making unique contacts and in sharing with the benefits offered on rare occasions. On the other hand, a few have been

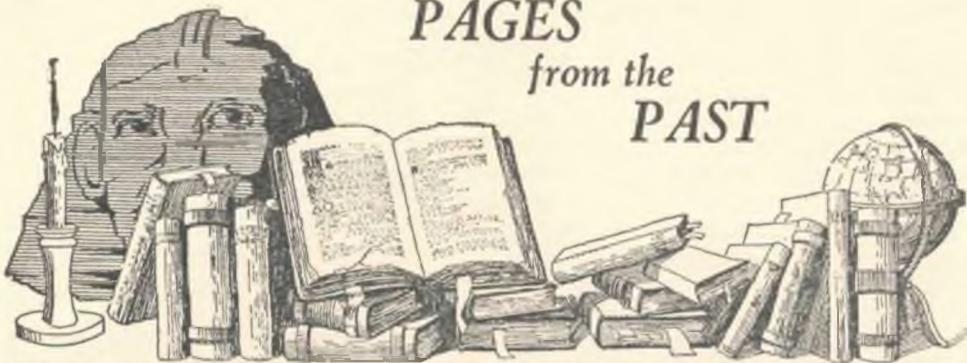
disappointed from time to time in seeing that the methods of operation, the times and places of meeting, and the manner of dispensing the helpfulness of the organization are different and unavailable. They find courteous treatment but not the open and public activity they expected. They find a greater degree of secrecy and a very great degree of conservatism. If they approach the foreign organization properly in a true spirit they find a unique response. If they seek to challenge the existence or operation of any foreign organization, they find a similar degree of contest and denial. In many lands the activities of Rosicrucianism are strictly limited by political and other regulations which forbid private assemblies, secret conclaves, closed meetings, or fraternal activities of a personal nature.

Here in North America the Governments of the several countries occupying this continent are liberal, broad-minded, and guarantee the utmost of personal freedom. We should rejoice in this and pray for the time when other jurisdictions may enjoy the same privileges. But we would have all of our members of North America understand, if they do not already know from what we have said in all of our literature, that membership in the Rosicrucian Brotherhood of North America constitutes today a membership in the largest of all of the present Rosicrucian jurisdictions throughout the world and carries with it the spiritual, mental, psychic, Cosmic relationship with all other Rosicrucians who are perpetuating the Rosicrucian ideals as we are perpetuating them. But there is no material association, no material ties, no material affiliations existing between these various jurisdictions except in each personal instance where the individual member through his own efforts, through his own attainment, through his own journeys along the path, establishes these various contacts and brings himself within the aura of one or more of the existing bodies of the organization.

(Continued on Page 355)



PAGES from the PAST



THOMAS VAUGHAN

Each month there will appear excerpts from the writings of famous teachers and thinkers of the past. This will give our readers an opportunity of knowing of these lives through the presentation of writings which typify their thoughts. Occasionally such writers will be presented through the translation or interpretation of other eminent authors or thinkers of the past.

This month we introduce to you Thomas Vaughan. Vaughan was a real occult philosopher, and of special interest to our readers is the fact that he was a member of the Rosicrucian Brotherhood, and below you will find excerpts taken from one of his works, the first selection being entitled, "A Letter from the Brothers of the R. C." Thomas Vaughan was a brother of the English poet, Henry Vaughan. He, himself, was a poet but is better known for his mystical writings than for his verse. He lived in the Seventeenth Century. Most of his works were under the nom de plume of Eugenius Philalethes. He took many holy orders and is known to have actively participated in the Great Rebellion. He was an ardent Royalist, and naturally sided with the King against the Commons. He was widely read; that is, as wide reading went during his epoch, and is also known to have lead a vagrant life.

His most important work was entitled, "Lumen de Lumine," from which the excerpts below are taken. His book was considered quite rare, and as was customary at the time it was worded in a veiled manner. He used the peculiar artifice of language common to the occult and mystical writers of his period, caring not the least whether the mass or multitude understood him. In fact, his work "Lumen de Lumine" was intended for mystical and philosophical students only—those who were more or less well versed with the subject. As a Rosicrucian and mystic, he was an active alchemist. It was only with the later growing interest in metaphysics that his work became generally known and appreciated. His works during his time were far in advance of the ability of the multitude to appreciate. When reading the excerpts below, you must realize that the peculiar terminology is an attempt to veil in allegorical form many truths. The student, the thinker, the Rosicrucian of today, may appreciate the simplicity of the modern presentation of the teachings in contrast to the manner in which they were presented in the past. This is a very evident indication of our freedom of thought. Freedom develops simplicity. Secrecy develops complexity.

A LETTER FROM THE BROTHERS OF THE R. C.



EVERY man naturally desires a superiority, to have treasures of gold and silver, and to seem great in the eyes of the world. God indeed created all things for the use of man, that he might rule over them and acknowledge therein the singular goodness and omnipotence of God, give Him thanks for His benefits, honour Him and praise Him. But there is no man who looks after these things otherwise than by spending their

days idly; they would enjoy them without any previous labour and danger, neither do they look them out of that place where God hath treasured them up. Who expects also that man should seek for them there, and to those that seek will He give them. But there is not any that labours for a possession in that place, and therefore these riches are not found. For the way to this place, and the place itself, hath been unknown for a long time, and it is hidden from the greatest part of the world. But, notwithstanding it be difficult and laborious to find out this way and place, yet the place should be sought after. But it is not the will of God to conceal anything from those that are His, and therefore

in this last age, before the final judgment comes, all these things shall be manifested to those that are worthy. As He Himself, though obscurely, lest it should be manifested to the unworthy, hath spoken in a certain place: there is nothing covered that shall not be revealed, and hidden that shall not be known. We, therefore, being moved by the Spirit of God, do declare the will of God to the world, which we have also already performed, and published in several languages. But most men either revile or contemn that our manifesto, or else, waiving the spirit of God, they expect the proposals thereof from us, supposing we will straightway teach them how to make gold by art, or furnish them with ample treasures, whereby they may live pompously in the face of the world—swagger and make wars—turn usurers, gluttons and drunkards, live unchastely, and defile their whole life with several other sins, all which things are contrary to the blessed will of God. These men should have learnt from those ten virgins—whereof five that were foolish demanded oil for their lamps from those five that were wise—how that the case is much otherwise. It is expedient that every man should labour for this treasure by the assistance of God and his own particular search and industry. But the perverse intentions of these fellows we understand out of their own writings, by the singular grace and revelation of God; we do stop our ears and wrap ourselves, as it were, in clouds, to avoid the bellowings and howlings of those men who in vain cry out for gold. And hence indeed it comes to pass that they brand us with infinite calumnies and slanders, which, notwithstanding, we do not resent, but God in His good time will judge them for it. But after that we had well known—though unknown to you—and perceived also by your writing how diligent you are to peruse the Holy Scripture and seek the true knowledge of God, we have also—above many thousands—through you worthy of some answer, and we signify this much to you by the will of God and the admonition of the Holy Ghost.

There is a Mountain situated in the midst of the earth, or centre of the world, which is both small and great. It is soft—also above measure hard and stony; it is far off and near at hand; but, by the providence of God, invisible. In it are hidden most ample treasures, which the world is not able to value. This Mountain, by envy of the devil, who always opposeth the glory of God and the happiness of man, is compassed about with very cruel beasts and ravenous birds, which make the way thither both difficult and dangerous; and therefore hitherto, because the time is not yet come, the way thither could not be sought after nor found out. But now at last the way is to be found by those that are worthy, but notwithstanding, by every man's self-labour and endeavours.

To this Mountain you shall go in a certain night—when it comes—most long and most dark, and see that you prepare yourselves by prayer. Insist upon the way that leads to the Mountain, but ask not of any man where the way lies; only follow your Guide, who will offer himself to you, and will meet you in the way; but you shall not know him. This Guide will bring you to the Mountain at midnight, when all things are silent and dark. It is necessary that you arm yourselves with a resolute, heroic courage, lest you fear those things that will happen, and so fall back. You need no sword, nor any other bodily weapons; only call upon God sincerely and heartily. When you have discovered the Mountain, the first miracle that will appear is this—a most vehement and very great wind that will shake the Mountain and shatter the rocks to pieces. You shall be encountered also by lions and dragons and other terrible beasts; but fear not any of these things. Be resolute, and take heed that you return not, for your Guide, who brought you thither, will not suffer any evil to befall you. As for the Treasure, it is not yet discovered, but it is very near. After this wind will come an earthquake, that will overthrow those things which the wind hath left, and make all flat. But be sure that you fall not off. The



earthquake being past, there shall follow a fire that will consume the earthly rubbish and discover the Treasure; but as yet you cannot see it. After all these things, and near the daybreak, there shall be a great calm, and you shall see the day-star arise and the dawning will appear, and you shall perceive a great Treasure. The chiefest thing in it, and the most perfect, is a certain exalted Tincture, with which the world—if it served God, and were worthy of such gifts—might be tinged and turned into most pure gold.

* * * * *

The Prester of Zoroaster

It is a miracle to consider how the earth, which is a body of inexpressible weight and heaviness, can be supported in the air, a fleeting, yielding substance, and through which even froth and feathers will sink and make their way. I hope there is no man so mad as to think it is poised there by some geometrical knack, for that were artificial, but the work of God is vital and natural. Certainly if the animation of the world be denied, there must needs follow a precipitation of this element by its own corpulency and gravity. We see that our own bodies are supported by that essence by which they are actuated and animated, but when that essence leaves them they fall to the ground till the spirit returns at the resurrection. I conclude then that the earth hath in her a fire-soul, a most powerful, strong spirit, that bears her up, as the spirit of man bears up man. To this agrees Raymond Lully in the seventy-sixth chapter of his *Theory*: "The whole earth," saith he, "is full of intelligence, inclined to the discipline or operation of Nature, which intelligence is moved by the Superior Nature, so that the inferior intelligence is like to the Superior." This spirit or intelligence is the Prester, a notion of the admirable Zoroaster, as I find him rendered by Julian the Chaldean. It comes from *uro*, I burn, and signifies lightning or a certain burning *Turba*, or whirlwind, but in the sense of our Chaldee it is the fire-spirit of life. It is an influence of the Almighty God, and it comes

from the Land of the Living Ones, namely, the Second Person, Whom the Kabalists style the Supernatural East. For as the natural light of the sun is first manifested to us in the East, so the Supernatural Light was first manifested in the Second Person, for He is *Principium Alterationis*, the Beginning of the Ways of God, or the First Manifestation of His Father's Light in the Supernatural Generation. From this *Terra Viventum*, or Land of the Living, comes all Life or Spirit, according to that position of the *Mekubalim*: "Every good soul is a new soul, coming from the East," that is from, *Chokmah*, or the Second *Spehira*, which is the Son of God.

Now for the better understanding of this descent of the soul, we must refer ourselves to another *placet* of the Kabalists, and this is it: "The souls," say they, "descend from the Third Light to the fourth day, thence to the fifth, whence they pass out and enter the night of the body." To understand this maxim, you must know there are three Supreme Lights or *Sephiroth*, which the Kabalist calls "one throne wherein sits the Holy, Holy, Holy Lord God of Hosts." This Third Light, from whence the souls descend, is *Binah*, or understanding, the last of the three *Sephiroth*, and it signifies the Holy Ghost. Now, that you may know in what sense this descent proceeds from that Blessed Spirit, I will somewhat enlarge my discourse, for the Kabalists are very obscure on the point. "To breathe is the property of the Holy Ghost," say the Jews. Now, we read that God breathed into Adam the Breath of Life, and he became a living soul. Here you must understand that the Third Person is the last of the Three, not that there is any inequality in them, but it is so in order of operation, for He applies first to the creature, and therefore works last. The meaning of it is this: The Holy Ghost could not breathe a soul into Adam but He must either receive it or have it of Himself. Now, the truth is He received it, and what He receives that He breathes into Nature. Hence this most Holy Spirit is styled by the Kabalists the River flowing forth from

(Continued on Page 343)

Three hundred forty



Science vs. Rosicrucianism

THE LATEST DISCOVERIES OF SCIENCE REVEAL
ROSIKRUCIANISM AS DISTINCTIVE

By H. SPENCER LEWIS, F.R.C.



AN important news item in this morning's paper states that a number of eminent scientists in an institute of technology have developed a new method of taking X-ray pictures from several angles and projecting them in such a manner that a second and even a third dimensional quality is given to the projected picture so that the image thus projected looks like the "ghost" of a human being and enables the physicians to study more accurately the interior of the body.

Carefully investigating this new and startling development on the part of science, I find that the projected X-ray pictures give to the figure that degree of relief or dimensional quality that one sees in so-called stereoscopic pictures. It is said, humorously, that two or more lenses are used in taking these pictures in a "cross-eyed manner," much like the stereoscope camera takes two pictures at one time with two separate lenses, and when the pictures are superimposed upon each other they give relief to the object. The quality

that is strikingly interesting and helpful to the physicians is the dimensional or relief effect which enables the physicians and scientists to seemingly stick their hands and instruments into the life-like projected picture and measure the size and shape and even depth and thickness of the shadowy parts of the interior of the human body.

As I read of this very wonderful development in the art of X-ray photography (a development that should have been made many years ago and could easily have been made long before this) I could not help but think of the advantage that Rosicrucians have in their methods of probing and investigating the interior of the human body.

If the mere illusion of a dimensional quality is helpful to science, how much more helpful must be the understanding and knowledge of the true dimensional quality of the interior of man. Man in a material sense has three dimensions which are commonly recognized; namely, length, breadth, and thickness. But, as with all matter, man has a fourth dimension not so commonly recognized but far more important, especially in connection with the study of disease or the analysis of man's vital functioning, than the other three dimensions.



It is in the fourth dimension of man's existence and nature of being that we find the cause of all disease and disorder, and the remedy likewise. If the mere addition of one more dimension to X-ray photography will revolutionize the scientific methods of diagnosing and the study of the interior of man, think what a marvelous revolution would be made in all systems of therapy, and even surgery, if science would come to universally recognize man's fourth dimension or the fourth dimensional quality of man's being.

As is stated in many of our lessons and lectures, the three dimensions usually associated with matter are quite insufficient and incomplete to give man any idea of the real nature of matter in any of its forms of manifestation. A block of wood of any kind may be three inches wide, two inches high, and four inches long. Those three dimensions merely give us a definite idea as to the amount of space that the block of wood occupies but they tell us absolutely nothing about the nature of the block of wood. In fact, those three dimensions might equally apply just as scientifically and correctly to a block of stone or a block of steel, a block of gold, a block of carbon, or even a block of human flesh. In our world of material illusions and material impressions we have come to gauge things and classify them by the dimensions of space occupied by them rather than by the dimension of something contained within them. It is not the amount of space occupied by a thing that is important but the dimension of that which is within it that is important. It is the fourth dimension, or, in other words, the dimension of the inner nature of all things that determines its difference or distinctiveness from all other things of the same materialistic dimensions in space.

In other words, the difference between a block of wood $2 \times 3 \times 4$ and a block of carbon $2 \times 3 \times 4$ is a difference in its fourth dimension. The difference between a drop of water of the same size and a cell of human blood is a difference of the fourth dimension and not of the first three dimensions.

The Rosicrucian knows that this fourth dimension is a dimension of vibrations, or of that essence which determines the nature, function, purpose, and quality of a thing. Science has revealed that a diamond is a product of carbon. It has told us the story of the evolution of carbon into a diamond and how the carbon becomes a diamond in its process of evolving, or changing, or becoming something. That which is taking place in the carbon is a change in the fourth dimension. To attempt to study the carbon by its three dimensions would lead to no understanding of the real nature of the carbon or of the real nature of a diamond. Science has resorted to subterfuges and substitutes for the fourth dimension in the form of specific gravity and chemical composition. But specific gravity and chemical composition are merely outer manifestations of the fourth dimension. They are results rather than causes in one sense but nothing more, since they are merely manifestations on the objective plane of the fourth dimensional quality which is not objectively discernible.

A slight change in the rate of vibrations of any existing thing means a change in its fourth dimensional nature and this means a change that sometimes affects the other three dimensions.

Health and disease are not measurable by any yard stick or any micrometer dealing with the first three dimensions. No matter how the physician and the scientist may X-ray and photograph the human body or the interior of a leaf from the rose bush, and no matter how stereoscopic may appear the two or three dimensional picture, the real nature of the vital part of all things lies in its fourth dimension.

The Rosicrucians know how to sense the fourth dimensional quality of all things. It cannot be measured perfectly by the objective faculties, for these were designed to sense only the manifestations of the three dimensional world. The fourth dimension must be sensed by a fourth dimensional faculty and that faculty we have arbitrarily termed the psychic faculty.

This term may not be the best that could be used and it may be incorrect in some of its interpretations, but viewing the fourth dimension as the soul of all things and viewing the psychic faculty as a faculty of the soul, we are correct in saying that only the soul of living things can sense the fourth dimension.

When the Rosicrucian becomes advanced sufficiently that he can measure with his psychic faculties the fourth dimensional nature of health and disease and of all changes taking place within all matter, then he is more proficient in analyzing these changes than the greatest scientist who has the most efficient apparatus for measuring the three primary dimensions of all matter.

The continued marvelous discoveries of science constantly impress the Rosicrucian with the astonishing advantage he has in his understanding of nature's laws and nature's manifestations. The Rosicrucian can use every invention and discovery of science to sub-

stantiate the advantage of his psychic ability to comprehend nature in its true essence. It is for this reason that the Rosicrucian will not ignore the findings of science nor belittle its marvelous development. But we look forward to the time when these scientists and men of the various professions will give as much thought to the study of the fourth dimension as Rosicrucians give to the study of the achievements of the three dimensional world. Then all mankind will come to know the real nature of his being and the real nature of God's worldly manifestations and we shall be able to combat those tendencies which are destructive and overcome those which are detrimental to man's development. The Rosicrucians, representing a distinct school of thought, as distinct as the schools of medicine, surgery, physics, electricity, chemistry, and others, are devoted to the greater understanding of the fourth dimension while giving to the three primary dimensions proper recognition as elementary conditions of material manifestation.



Pages from the Past

(Continued from Page 340)

Paradise, because He breathes as a river streams. He is called also *Mater filiorum*, Mother of sons, because by this breathing He is, as it were, delivered of those souls which have been conceived ideally in the Second Person. Now, that the Holy Ghost receives all things from the Second Person is confirmed by Christ Himself: "When the Spirit of Truth is come, He will guide you into all truth, for He shall not speak of Himself, but whatsoever He shall hear, that shall He speak, and He will show you things to come. He shall glorify me, for He shall receive of mine, and shall

show it unto you. All things that the Father hath are mine; therefore, said I that He shall take of mine." Here, we plainly see, there is a certain subsequent order or merit in the operations of the Blessed Trinity, for Christ tells us that he receives from His Father, and the Holy Ghost receives from Him. Again, that all things are conceived ideally—or, as we commonly express it, created—by the Second Person is confirmed by the word of God: "The world was made by Him," saith the Scripture, "and the world knew Him not. He came unto His own, and His own received Him not."

NEW BRANCH FOR COLORED MEMBERS IN CHICAGO

We wish to announce that another colored branch known as the Aframerican Chapter No. 2 has been established in Chicago under the mastership of Brother Robert E. Clarke. All National members and members of lodges who are of the colored race living in or near Chicago are invited, through Brother Clarke, to contact this chapter at 31 E. 47th St., Chicago, Ill.





SANCTUM MUSINGS

THE SUBSTANCE OF THE SOUL

(EDITOR'S PREFACE)—Again we bring to you an article that may be somewhat revolutionary in its nature, especially the manner in which the subject is presented. There are in the article statements made, opinions voiced, which are not in full conformity with some of the Rosicrucian principles, yet I believe it advantageous to our members, readers, and students to present in here at times, articles which are broad and enlightening, even though they may deviate from the Rosicrucian conception. One of the first obligations of a Rosicrucian is to be tolerant.

If the article meets with your approval we will feel repaid; if it provokes your sincere criticism, again we are repaid by the fact that it has compelled thought, for the provocation of thought is the ultimate aim of this publication.



E CREATURES of the earth who, on the one hand, avow our interest in the solution of the mysteries of life, have, on the other hand, set up almost unsurmountable barriers to overcome before we can hope to attain that end.

The ages in which man has not so much sought to understand himself, but rather tried to give expression to himself, have evolved these barriers. The mysteries of man's being have, in so far as man is concerned, been glorified, too, to greater degree. The halo, the sacredness, and the divinity that we attach to the mysteries of man's being have, in the average instance, made the subject of ontology one that must be approached gingerly. A frank discussion of the substance of soul detached, as it were, from its traditional shrine, is apt to be declared a blasphemy. Yet, it would

appear reasonable to first clearly perceive of the nature of a thing before we elevate it to a pedestal of sacredness. We brave the consequences in a sincerely unprejudiced effort to analyze soul. We concern ourselves, not with the purpose or origin of soul, but start with the premise, "What gives rise to the term, soul?"

Man, in all the faiths and creeds and religions which he has conceived of, has either given the name, soul, or its equivalent, to certain characteristics of his being. We are, therefore, first concerned as to what these characteristics are which cause man to believe he possesses some attribute apart from his other faculties which he pleases to call, soul. Man has knowledge of soul through sensations received. In fact, all the perceptions of man are of a sensory nature. This is not meant in the general, empirical sense that the only knowledge which man may acquire is that which is registered through the five objective faculties. For though the external world is brought to the consciousness of man through sensations which orig-

inate from external impressions received, still man is the recipient of internal sensations also.

These inner sensations result in man's becoming conscious of certain characteristics in his inner being which gives him a knowledge of himself. These inner sensations are commonly named, emotions. We are quite familiar with the most common of them, such as, love, hate, envy, fear. We, hourly, during life, are bombarded by these internal sensations, just as we are by such external sensations as heat, cold, hard, soft, and others. Furthermore, these internal sensations which stimulate our consciousness to action are most often shown preference by us. In blind hate—an inner sensation or emotion—we are almost immune to the effect of external sensations, at least until the consciousness is free from the intense agitation of the emotion of hate. In other words, the emotion impels us on in the face of all external sensations. Furthermore, we must acknowledge that these emotions are instinctive, native to the individual. Emotions are not the creation of individual intelligence. A brilliant mind cannot produce an emotion which is entirely distinctive, new, original, as it were, from that possessed by any other human. This is sufficient to prove that intelligence is not the parent of emotions and that an ignorant person may have as highly developed emotions as one who is brilliant.

It must be conceded that intelligence can, however, suppress or regulate the order of emotions, but the domination of one power, such as intelligence over emotions, is not evidence that intelligence is the originator of emotions. We all too well know how external sensations may provoke the emotions. It is also a known psychological fact that emotions may, when intense in their agitation, produce exterior sensations. Thus we can say that emotions are produced internally and are capable of being set into motion by external sensations. In other words, emotions may be released by thought originating in the mind or impressions received from without, and which find their seat in the mind. This oscillation

of the consciousness between the inner sensations and the outer sensations is a common occurrence. What we call character, we may definitely say, is but the individual's regulation of his emotions.

Emotions would be unrestricted, would sway man hither and thither, were it not for reason, which is the result of intelligence. Will power is the administer of the emotions. The diversity of character we find in individuals is an indication of the degree of will power of individuals. Some are quite capable of regulating and keeping well in order their emotions; others are not. The highly temperamental individual is one who, consciously or unconsciously, does not regulate his emotions. On the other hand, the stoic is just the opposite—one who strives to suppress every display of emotion by the use of his will power, the result of his reason. What we term noble character is dependent upon intelligence—one who keeps his emotions in a certain order or restriction that we respect.

These emotions (inner sensations) are the result of a cause. Sensations are provoked; they are not self-generated. The sensation of cold is a result of an actual stimulus that produces the impulses that are interpreted by the mind as cold. The emotions of love or hate, for example, are also the result of a stimulus. These internal stimuli—the origin of emotions—are called instincts. Is it not agreed, then, that that which man calls soul is the instincts and some of his emotions? We say, some of the emotions, because there are those emotions which man more readily attributes to the soul than others. But, nevertheless, all of the emotions are due to instincts.

The instincts, as we have shown, are not the result of man's intelligence, nor can the intelligence permanently suppress or abolish the urge of the instincts in man. These instincts are native to his very being, are inherent in his very nature. If these instincts, with their varied emotions, are not what man designates as soul—that is, the intangible portion of his being—then what are the attributes of his



being, which man calls soul? There is perhaps a tendency to deny that what is considered as soul in us is instinct. Again we must disassociate ourselves from our preconceived or traditional belief as to the nature of soul, and analyze the actions of soul or the functions which we associate with soul. The instincts, if we be impartial in our analysis, closely portray what we think as functions of soul. Yet, are the instincts worthy of being termed soul? For the sake of further progress, let us admit into the discussion the one virtue of soul that all religions seem to think necessary; that is, intelligence. They contend that the intelligence is inherent in soul, or the nature of soul.

We will not at this point try to determine whether soul is or is not intelligence, but rather, are instincts an intelligence? Is, or is not, the commonly supposed virtue of soul—that is, intelligence—to be found in instinct? We introduce for the purpose of this dissertation but a few of the instincts native and common to every individual. They are the instincts of repulsion, self-assertion, curiosity, preservation. Each of these has its sensations or emotions: as for example, the instinct of curiosity and its emotion of wonder; self-assertion with its emotion of elation and the negative phase, self-sympathy. These instincts, as we closely study them, appear to manifest a purpose: in other words, they have an objective. It appears necessary, does it not, for an example, that man may enjoy the instinct of curiosity with its attribute, the emotion of wonder? If that one instinct, curiosity, were suppressed constantly, or did not exist to us, human progress would be at a standstill: the initiative, determination, the inquiry, that we associate with the active human mind would be dormant. Without curiosity or wonder our status of mental and physical attainment would be the same as ages ago. We can readily realize the impelling urge of curiosity and its distinct advantage to man as man. If the instinctive curiosity, for an example, could not demonstrate its own virtue, wherein it was of a decided benefit to man, we would undoubtedly declare that its object and functions were unintelligent. This same

reasoning may apply to the instinct of repulsion with its emotional attribute of disgust. A study of the causes of repulsion which provoke disgust are, in the majority of instances, found to be such that our continued contact with them would be injurious to us, either mentally or physically. We find, therefore, that it seems as though this instinct is also intelligent in purpose and function. Yet, aside from this apparent intelligence of the instincts, there is displayed another intelligence which operates in man as much to his benefit as the intelligence of the instincts. Whether this other intelligence we are now to discuss is the same as that of the instincts, let us determine.

This intelligence, like unto that intelligence of the instincts, is universal. It exists in every man as part of his very being. It has, in fact, been named by many philosophers the universal intelligence or knowledge in contrast to the empirical knowledge, or the knowledge that man acquired by his senses of the physical world. Plato has termed this intelligence the doctrine of "ideas." You will recall that Plato in his dialogues, particularly the *Meno* and the *Phaedo*, contends that the knowledge acquired through the world of sensations—that is, the physical world—is illusionary, changeable, not the fixed truth of the universe. But the ideas of the individual—that is, the inner universal ideas that all men hold alike—he contends are universal knowledge, and which is unchangeable; and that man must relate the things of form, the things of the physical world, to these ideas.

For an analogy, every man, Plato states, has the inherent idea of "beauty." Every individual has a mental appreciation of "things" of the world which he designates as beautiful. No one, however, has seen beauty nor can beauty be defined. Yet, every individual takes impressions he receives of things of the world and relates them to this inner idea of what is beautiful. There are other fixed truths or ideas in addition to beauty. They are justice, the idea of sameness, and so on. The philosopher, Plato, contends that these ideas, to reiterate, are a universal intelligence in man.

We now confront a problem. It is this: Do these ideas constitute a separate intelligence other than that of the instincts? And are they truly an intelligence in the intent that they have a purpose, as well as a function? For an analogy, let us imagine a world without beauty. Without attempting to venture a definition of beauty, we can sum up the result of that which appears beautiful in saying that it creates in us the sensation of pleasure. Every thinker must admit that in a normal man there is the unconscious, as well as the conscious, desire to seek the beautiful. The beautiful, however, is not alone confined to the sense of sight. Beauty may be related to impressions received through the other senses; but we name them differently, as, for instance, delicious, when associated with taste; fragrance, when associated with the sense of smell.

Beauty, we must understand, is not to be found in form but in the intangible idea which we have of beauty, and which is the so-called universal intelligence. There may be two material forms, let us say. One may be termed beautiful because it produces in man a pleasurable state or sensation. The other will not be termed beautiful because it does not produce that sensation. An unpleasurable sensation is destructive to man as a living entity if persisted in. Therefore, we appear directed, as it were, to seek the pleasurable sensations, both mental as well as physical. Does it not seem, then, that these ideas which are fixed in all men, like that of beauty, have a purpose? Is there not a cause, an object, that man seeks in the world of things, that which befits these universal ideas and produces a pleasurable, mental and physical, sensation which is contributive to his welfare?

From the above it is logical to conclude at this point of the discussion that these "ideas" are an intelligence. This is not to be considered as a definite conclusion but merely as a supposition for the time. The relation must readily be seen between the intelligence of these ideas and that intelligence of the instincts. In fact, we venture further to say it is not merely a relationship but that the

ideas, and we use them now in the sense of Plato, and the instincts are one. Can you define the difference in values between the instinct of curiosity, as previously discussed, with its benefit to man, and the "idea" of beauty and its benefit to man as just discussed? The fact that their sphere of manifestation seems different is immaterial. The final object of both appears the same. That object is the welfare of the being. Man's realization of what he calls soul is the consciousness he has of these instincts. We say instincts because we have concluded, as said before, that the ideas and instincts are the same.

Man has the ability to appreciate the functioning of these attributes of his being without his volition. He realizes that the emotions, the sensations of instinct, overwhelm him when they are excited by either the memory of previous incidents or by present external impressions. He need not will into action emotions for they will respond without the excitement of the will.

The individuality of humans that exists, and we use individuality now in the psychic sense, not in the physical sense, is an indication of what man calls soul. This individuality is naught but an appreciation of the emotions and ideas of one's own being apart from external sensations. We may be one of a company of people clothed all alike, and physically alike, and conducting ourselves alike, yet there is a consciousness of a difference between ourselves and every other individual present. This consciousness of difference is the sensation of our own individual emotions which we comprehend as being absolutely intimate to ourselves. It is what one commonly calls his feelings. The lower the intelligence, or intellect, the less appreciation is there of the instincts or what we now term, soul. We have seen that these instincts will function in our being whether we give them consideration and analysis, or not. But with the development of reason and the evolution of intellect we become more and more conscious of them. In other words, the more highly evolved the intellect, the more one reasons as



to the nature and cause of the instincts. Intelligence, or reason, will weigh the instincts and set them apart from man's external, bodily functions as a dual part of himself.

In fact, it was when man first became conscious of the emotional side of himself and was able to distinguish these sensations from exterior sensations he received, that he began to believe himself a dual being. No being can ever become conscious of what we please to call soul until the intellect is capable of reasoning and analyzing these inner attributes. Why has man made such rapid strides ahead of other life in the understanding of the physical world in which he resides? It is not that the physical world, as such, is less an actuality to the dog, for an example, than to man, but that the dog accepts them without reason. Reason in man has developed inquiry into the physical world. Reason, as it developed in man, also made inquiry and analysis of his inner sensations, and he discovered what he pleased to call an inner intelligence which he further named, soul. Just as animals lack the highly evolved reason to make a comprehensive study of the physical world, so they lack the reason to weigh the emotions of their own being and are, therefore, not conscious of soul. This, however, does not exclude the fact that animals have instincts, or soul, like unto man. Lacking the appreciation of these emotions, they do not have that self-realization that man has of himself. One thinker has well said, illustrating this point, "When dogs come to know from reasoning about their own emotions that they are not dogs, they will cease to be dogs in so far as their status in the animal kingdom is concerned."

Man has always attributed the virtue of divinity to soul. He arrives at the conclusion that the soul is divine from the fact that it cannot be destroyed. Inasmuch as that which is beyond the power of man's destruction is thought of as divine, the soul becomes divine to him. An analysis of this reasoning introduces confusion in what is generally an accepted doctrine. Science has expounded that matter is indestructible, and it has

proven it a fact. It is no longer a hypothesis. What man may change is the variety of forms that matter assumes. Man has actually watched an atom of matter be bombarded until it lost its form, yet its essence remained. What about soul? Has it form? What we term the personality of soul is in reality its form. Man could not know that others possess the same inner psychic characteristics as himself if he did not find them manifest in some form in others. We have seen that character is but the wilful regulation of the emotions. The distinct character of an individual is called personality.

Thus in some individuals we find a character which has the lacking of one emotion or the overabundance of another. This gives that individual a distinct personality. Personality is, therefore, the form that the instincts assume in the individual. By the destruction of the being, as for instance, death, the form of the instincts (or soul) permanently disappears. Have we destroyed soul, or have we merely destroyed its form—personality? If we have, like in matter, merely destroyed the form of the soul, then have we proof that the soul survives? In other words, is there actual proof that what man calls soul is indestructible, and, therefore, divine?

Going further, we do definitely know that the soul or this instinctive intelligence, if it be such, cannot be destroyed while life exists. As, for an example, has there ever been found an individual whose soul was dead? That is, has there ever been found one in whom the emotions and instincts, all of them, not merely a few, were absolutely, so far as able to determine, non-existent? In the most lowly of humans the instincts and emotions are indestructible. Lacking, however, the highly evolved reason, the instincts run riot in the being of one who is low in the scale of intelligence, but, nevertheless, they are evident so long as he lives. With the end of life, as said previously, every evidence of the form of soul; that is, personality and all the instincts which we call soul, disappear.

This established without a doubt that the entrance of life and the evidences of soul which we call instincts enter the body or form simultaneously. Furthermore, when life leaves the form, soul leaves the form. It is extremely important that we keep in mind this unity between life and soul. There is not soul in form without life. In so far as man is concerned, at this point of discussion, life is never seen in him without soul. Having arrived at this point, let us proceed now along a definite channel so as not to enter into ambiguities. Let us shape the form of our further investigation by these following statements and questions which we shall attempt to answer to our satisfaction, at least:

1. Is life destroyed in form or merely released from it by the destruction of the form?

2. If released, does soul exist with life in its freedom or does soul come into existence only after life has entered a being?

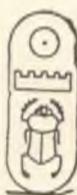
3. If soul is a result of existence of life in form; that is, the body, then when life leaves form, soul would not exist and there would be no such thing as immortal soul.

We have seen that matter cannot be destroyed with the destruction of form, but can life be destroyed when the body is? There is a logical argument to support the fact that in destroying a body we do not destroy the life in it but merely release it from its confinement. If life exists in living things only, then by the destruction of all things now alive, life would cease to be. We may take an area where conditions are susceptible to life and where life exists in some form, and destroy all the living things existent there and in due time life would be generated again. The life newly generated would perhaps be of a lower form because the forms we destroyed might have taken ages to evolve to that station. But the point to be brought out is that life is independent of form and if we destroy all the living things in an area, if the conditions are proper for life, it will return in some form. We can exterminate a species of life, but not life itself. For if we did not agree to this, we would

be admitting that form, the body, of a thing that is alive, produced life and that when no form existed or no more living things were, life would cease. We contend it is rather the life energy itself that produces a form or body in accordance with its environment and its hereditary factors. For an example, one would not say that the sunset does not exist in actuality because the eye is there no longer to see it. Therefore, we must conclude that life is not destroyed with form, but released from it and is indestructible as is the energy in matter.

We have said that there is an intimate relationship existing between life and soul, and which has been shown to be a fact. Further, wherein we ask, does life and soul differ at all, one from the other? For the purpose of discussion, we earlier said that we would suppose that soul seemed to have intelligence, that instincts appeared to be purposeful in their functions. If we wish to contend that life is soul and soul is life, we must establish the premise that life is not alone a force, an energy, but is also an intelligence, or we must discard the theory that soul is an intelligence at all.

A brief study of the subjects of biology, histology, cytology, and embryology, soon convinces anyone that there appears to be a marked order or regulation to life. The cell, in its functioning, displays a system, a method, in its reproduction, assimilation, and other characteristics. We find life pursuing a certain course which contributes to its growth and welfare. We further find that an interference with this order of life jeopardizes life. There is, therefore, what seems to be an intelligence in life which decrees a course it shall pursue. This, then, is not unlike what we called the intelligence of the soul, the instincts. This unites life and soul closer than ever. Their purpose appears identical, although their theatre of expression appears to be dual. When one then becomes fully conscious of the fact that he is alive and different from animate matter, he becomes conscious of soul. A realization of life is then a realization of soul. Life, then, is soul, and soul is life. But



perhaps one might ask, "And what of the lower forms of organic matter, as, for example, plants? They are possessed of life, possessed of this life intelligence, as it were. Have they soul as has man?" Lower forms of life, as, for example, a flower, have this instinctive intelligence of life which serves the same purpose as it does in man. It is common knowledge that flowers will turn toward the sun to seek the energy that emanates from that source. Flowers will also contract their petals or close at night. They will shield themselves from conditions about them. This intelligence is inherent; it is instinctive, if you wish to use that term. It is certainly not due to reason on the part of the flower. Yes, lower forms of life possess soul because they possess life. They lack, however, the finer highly developed organisms, such as the brain, for instance, which by virtue of its process of reasoning, is able to be conscious of the life within itself. The flower has no awareness of its own instincts, its own native intelligence; by intelligence, I mean that conscious ability to perceive itself. It cannot turn a consciousness inward to scrutinize its own faculties as can man. The flowers cannot study their own reactions to life. We can appreciate why man has made the error of commonly believing that he alone possesses soul. It is because he alone has developed reason sufficiently to analyze the reactions of soul. Therefore, we must conclude that if life and soul are identical, there can be no consciousness of soul until birth.

In other words, the soul is not conscious of itself until after birth into a form. And then only when that form has evolved an intellect or reason capable of being self-conscious, as for example, man. Soul and life produce man, but man's highly evolved organism, brain, manifests to man a realization of soul and life. Soul or life has no conscious realization of itself more than, let us say, magnetism or electricity. Soul or life, then, exists just as life does when released from the body. It has an inherent order and method of manifestation, but without its form and without its personality

and self-awareness. To try to arrive at the object of our dissertation, the substance of soul, we must seek the substance of life, for substance of one must be the substance of the other.

To revert back for the moment, we have been accepting as a premise that life is an intelligence, that it had object, was purposeful, teleological, as it were. Because life pursues an apparent ordered channel for its expression is not, from a logical standpoint, sufficient to say it desires to do so. Cannot this uniformity of life, this law and order, be merely a characteristic of it which designates it as life rather than an indication of its being an actual intelligence? For an analogy, a stone which we designate as smooth is smooth because it has the characteristic of smoothness. This smoothness is always the same in contrast to that which is rough, or, in other words, its opposite. So long as the stone is smooth, it follows the order or law, if you wish to use that term, of smoothness. Yet, certainly you would not say that the stone had an intelligence that directed it to conform to smoothness at all times. When the stone was no longer smooth, it would of necessity be opposite to smoothness, and to be opposite it would need to take on all the characteristics of roughness. A thing is either something or is not something. When it is that thing, it must have the characteristics which distinguish that thing from everything else. When life changes all of its characteristics, or what we term laws of order in life, it will no longer be life. Life does not intelligently strive to be life but rather it is life because it has the qualities of life. The manifestations by which we recognize life are life. If they were not, life would not be.

One must realize that there never can be such a condition as what we understand as chaos. Furthermore, there can never be such a condition as we believe as law and order, in so far as the term is concerned. This is not paradoxical. I will try to make this point clear.

What appears to be order in one thing would be diametrically opposite to another, and we call the other

chaos. What we choose to recognize as order is order; what we choose to recognize opposite of order we call chaos. But chaos is in itself a law and order. It must possess a definite nature or it cannot be called by us, chaos. If chaos is a law and order of its own so as to always be recognized as chaos, what we understand as law and order is but a different law and a different order. What we think of in life as not ordered, is due to the difference of the properties of a condition, thing, or state. In other words, a harmonious life is where there is a normal balance of health, and it is called a life of order. Whenever anything opposes this order of life, it irritates us and we term it disorder, but in reality it may be a law and order which merely in its characteristics differs from the one natural to us.

This reasoning does not mean to imply that life or soul is mere harmony, but rather there must be harmony between body and soul. We understand, therefore, that the order and law of life are its natural characteristics that designate it as life and that life has not intentionally with intelligence selected these laws to characterize itself any more than smoothness has been selected by something that is or has the qualities of smoothness. It is the inharmony that occurs in life, and by inharmony I mean any change in the qualities of life that permits us to be conscious of life or the soul. What we call the order of life is life itself. Whenever agencies different to life disturb it, the form life (the body) becomes aware of this disturbed condition. In the higher forms of life, as man, there is a consciousness of the change when there is a disturbance. We realize through the emotions that life is being affected by a force or forces about us.

Therefore, if there were no inharmony in life, there would not be these inner sensations or emotions and we would not be acquainted with the fact that there was life or soul in us. If there were no emotions in man, he would have naught to permit him to know of the life or soul within him; in other words, it is a matter of contraries. We cannot know of light ex-

cept by its opposite, or darkness; that is, we can not appreciate light until we have been in darkness. We can know of soul only when we are affected by emotions or when the instincts are felt, and they are not felt by us until the harmony of our being is disturbed. We can agree with Socrates in Plato's dialogue, "The Phaedo," that harmony is not the soul. As Socrates contended, if the musical instrument, the lyre, were a body and the harmony coming from the lyre were the soul, then at the dissolution of the lyre the harmony would cease. The soul would go out of existence. Harmony does not precede the lyre, but rather the lyre precedes harmony. Using the same analogy, we say it was the energy that produced the lyre as a body, as a form; that is the soul also. The same energy that produced the lyre, produced the harmony or the balance that exists between the two. The lyre was constructed by the energy of man, for an example, to do a certain thing; therefore, the harmony produced is merely the fulfillment of the functions of that thing. A perfect lyre must give forth harmony if played in a manner a lyre should be played. If a lyre does not give off harmony, it is not a lyre even though it may look like it.

Therefore, life or soul must possess the characteristics of life and soul to be them. For further analogy, the coming together of certain chemical elements produces water. Water, as such, always has the characteristics of water. No one knows it as water without it having water's characteristics. If we change water's qualities, we will no longer have water; therefore, when water has the qualities and nature of water, it is not proof of an inherent intelligence in water which causes water to draw to itself the things that make it water. Water, if it did not possess those characteristics which distinguish it as such, would be something else. If water were animate, for further example, as is man, it would strive to maintain its nature as water. Not that life strives to maintain itself, but when life assumes a form the organisms of that form, such as in man's body and the brain, strive



for a harmony between the two which is more to retain the life in the form than to attempt to maintain life as life. We, therefore, maintain that life and soul are not an intelligence merely because they appear at all times with qualities which identify their nature. These fundamental sources which, for the sake of discussion, we separate as life, electrical energy and magnetism, but which in reality are one, always maintain their distinct qualifications. They have been created as fundamentals and have been given their nature not for purpose, but because they are. Yet, one may ask, "Who gave unto life its properties?" That would be answered best by saying, "Who conceived the universe?"

If an intelligence enters into the universal plan, which is not our object to discuss at this time, it would be the intelligence that established these fundamentals and gave them their qualities at the very outset. If an intelligence did not decree life, then life is spontaneous. Yet, if life is spontaneous, then other forces comparable to life, electrical energy, would have since become manifest in the universe. Yet it would seem that those forces now existent are sufficient for the universe's self-perpetuation. This we believe the strongest argument for an

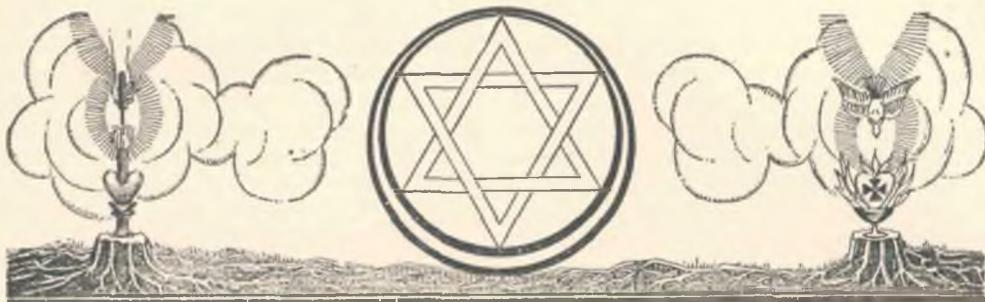
intent behind all that is, at one time. Soul is then life energy—unchangeable, infinite. The moral values that man has, the highest good which man conceives are the interpretation by the reason of the emotions. We reason consciously and also feel subconsciously those conditions, things, which are an inharmony in our being. By inharmony in our being, we mean those things which are contrary or opposite to the nature of life or rather, soul. We constantly, because of the effects of the instincts and the ideas which we also have called soul, try to regulate our actions so as to be in accord with the form life takes in us. This does not mean that what one may interpret as good and in accord with the soul, is an absolute good for all. Furthermore, what man may feel to be the highest good for mankind, though all men feel that way alike, yet it may be of no value to life in any other form than man. Soul, then, is life. Its order of functioning is not due to intelligence, but to its very nature. Soul maintains its qualities, not because it wills to do so but because those qualities are soul; and if soul had intelligence, it would have choice of selection and perhaps choose not to be soul; for intelligence is reason, and reason is never fixed.



ROSIKRUCIAN CHRISTMAS HOLIDAY CARDS

Last year hundreds of our members wrote to us before Christmas asking whether we had holiday cards bearing the Rosicrucian greetings, or symbol, which they could mail to their friends. We prepared a very beautiful folder consisting of fine, novelty paper, with envelope to match. On the front of the folder is an attractive picture containing the Rosicrucian symbol in gold, with decorations appropriate for Christmas and New Year. Inside of the folder is a timely greeting. These attractive greeting cards are printed in several colors and gold. They may be purchased from us at the special price of six for 80 cents or one dozen for \$1.40, with the envelopes included. Orders for these will be received at once, and delivery will be made to you, postage prepaid, at once. State the quantity of these you desire, and enclose the remittance for that number. No less than six to each order.

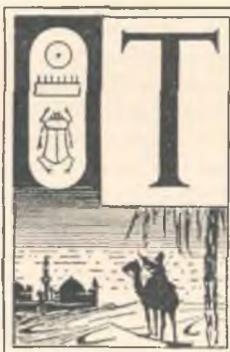
Why not order a dozen of these and use them to send greetings to your friends? The distinctive greeting and the unique folder will be a pleasant change from the usual monotonous form of Christmas greeting cards. Address your orders to the Rosicrucian Supply Bureau as soon as possible.



“Nature Obeying Our Desires”

THIS IS A VERY OLD ROSICRUCIAN PROMISE
AND IT IS TRUE

By A. LEON BATCHELOR, F. R. C.



HOSE of our members who are acquainted with or have passed through the Temple initiations, or who have been present at one of the higher initiations in a Rosicrucian Temple of this land or other lands, will recall that in part of the

ritual a promise is made to the Neophyte in exchange for the promise that he makes to the organization. In this great Rosicrucian promise occur the words which indicate that after the Neophyte has become an adept and a master in the use of the rules and laws of nature he will be able to have all of nature obey his desires.

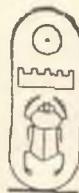
This may seem like a promise which, if ever fulfilled, is fulfilled only in the lives of the great Masters. We little realize that every day of our lives we are actually demanding that nature obey our desires and we are even compelling nature to serve us in ways which the primitive man would not only have considered miraculous but beyond human conception.

Now we have one of the most interesting and, at the same time, astonishing

illustrations of this idea in a recent news item.

All of us can bear witness to the fact that moonlight, even when the moon is full, is little light indeed as compared to sunlight, electric light, or any other artificial means of lighting, and we can bear witness that the light of the stars on a moonless night is hardly sufficient to be called any degree of earthly illumination. We would hesitate to say that the light of even the thickly bediamonded heavens of Egypt would be sufficient to permit man to see his way in walking over the desert spaces of that land. Certainly, the most brilliant of the stars can hardly be called a source of light for the earth and we would most certainly recall the efforts of any man who would attempt to claim that starlight of any kind, under any circumstances, is sufficient to dispel the shadows of nighttime. What, then, are we to think of the idea that a great picture of a great man is to be illuminated at nighttime by starlight and illuminated in such a manner as to make the picture visible at great distances to multitudes of persons assembled before it? We would say that this was most certainly a fantastic conception, but surely impossible.

However, Dr. Edward E. Wildman, of the Franklin Institute in Philadelphia, says that a huge picture of William Penn will be illuminated in two places;



Philadelphia, Pennsylvania, and Oxford, England, on the same night and at the same moment by a concentration of starlight from a star that is now 250 light years distant. On the 250th anniversary of Penn's arrival in America in October of this year, this great feat will be performed through the marvelous achievements of electrical science in co-operation with the advice and suggestions of eminent astronomers. They are going to take one of the stars located at the end of the handle of the big dipper and by means of radio waves and amplification of them they will use the faint light of this distant star and transform it into a scintillating brilliancy that would blind human eyesight but flood the large picture of William Penn with a brilliancy sufficient to be seen at a great distance. The waves of light from the star will be sent by radio to the Penn Society building in Philadelphia and to the Christchurch College at Oxford, and simultaneously through the use of radio a switch will operate to turn on the lights resulting from the amplified light of the stars. Thereafter the illumination will be of an electrical nature.

It is a marvelous thing to think that the faint light of a distant star, which to the human eye looks like the least twinkling of a small point of almost indiscernible brilliancy, can be so increased in power or brilliancy or so focussed in its radiations that it will operate a delicate device and cause switches to move and great electric currents to become released and controlled. If this is not a demonstration of having nature and her laws, her powers, her manifestations yield to man's desire, then I cannot think of any other scientific or unscientific experiment that would prove the point.

William Penn, himself, was greatly interested in mysticism and was very kindly disposed toward the Rosicrucians and their scientific studies. It was he who gave to the Rosicrucians in Europe a great parcel of land located in America for the purpose of establishing a Rosicrucian colony, temples, libraries, workshops, etc. Undoubtedly, he marvelled years later, when he came to American shores, and found that the Rosicrucians had built for the Quakers of Penn's religion the first meeting house that the

Quakers had used and had also built the first astronomical observatory in America and many other scientific buildings, but he would have marvelled even more if one of the conservative, dignified scientists of that Rosicrucian colony should have said to him, "Brother Penn, the day will come when the people of this country will paint a picture of thee to celebrate the 250th anniversary of thy arrival here, and on this occasion the faint light of yon star will cause huge mechanical devices to operate and flood thy picture with such brilliancy that multitudes will view your picture from great distances and pay homage to thee."

If Penn would have asked how all this could possibly be accomplished, undoubtedly the Rosicrucian would have said to him, "It will be the desire of man that it shall be so and all of nature is ever willing to serve man's desires."

From the time that we arise in the morning to prepare ourselves for the day's duties until we lay our head upon the pillow at night, all of nature is serving us today in ways that would have astonished our forbears and would have equalled the miracles of the ancients. But we are thinking nothing of this and giving little thought, let alone any expression of appreciation to either God or nature for the services thus rendered.

The Oriental, accustomed as he is to the performance of seeming miracles through the use of the power of man's mind in controlling some of nature's laws, would take our commonplace things of today in this Western World as even greater miracles. The manner in which we so casually open the doors of our rooms and throw a light switch in order to flood a room with light that is produced from nature's vibrations would be a marvel that the Oriental could not comprehend. The manner in which invisible vibrations running along the same wire go to one outlet to bring us radio music, to another to heat an electric iron, to another to produce light, to another to produce vapor, and to another to produce ice, is certainly a demonstration of how one of nature's forces can not only be harnessed but made to obey the will and desire of man.

The mind of man is omnipotent because it is of the consciousness of God

and has the same creative power as God breathed into man when He created man. But this omnipotence and divinity of man is overlooked and God and nature given little credit for the marvelous blessings that we enjoy so abundantly. If we would only hesitate and think of these things even momentarily we would

see that not only the Masters, not only the great adepts in the Rosicrucian Temples, but every man, woman, and child that God permits to live, is a master to some degree in the controlling of nature's forces and is capable of making nature obey his desires.



What Membership Means To You

(Continued from Page 337)

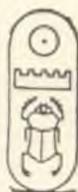
Inner Circles

Most of our members realize as they advance through the higher grades of the work that the path upon which they travel in their progress through the studies is like a spoke in a great wheel and that it leads to a central point where the radius of the circle is smaller than it is at the outer end of the spoke. The outer circle of this great wheel is broad enough to include all who are called to come upon the paths that lead to the hub of the great work, but as each travels toward this hub on his individual path he finds the circle narrowing with fewer and fewer participating in his progress.

At the hub there is an inner circle. It is not a circle composed of those who have been selected or who have been given preference or who have reached the point through bearing gifts or offering sacrifices to any individual. They reach this point through personal attainment and the development of a personal power that makes them worthy of such a position. Those who reach this inner circle are so closely united spiritually, mentally, and Cosmically, with the inner circle of each of the various foreign jurisdictions of our organization that they are conscious constantly of the unity of the Brotherhood throughout the world, but this unity is not of a material sense and these members delight in the fact that it is not of the material sense but wholly spiritual and Cosmic.

While we who are the directors and chief executives of the organization in North America are in correspondence and fraternal contact with the high officers and executives of other jurisdictions, and while there are members of an International Council residing in each of the jurisdictions and constituting a world wide advisory board, nevertheless, the real affiliation with the true inner circle of the Universal Brotherhood of Rosicrucians is a spiritual contact and relationship entirely independent of all material, earthly, physical connections.

Thus the organization in North America offers to the Western World citizens an opportunity to share in the ideals and purposes and benefits of a modern Rosicrucian body perpetuating and keeping ever alive in the hearts of men and women the spiritual and Cosmic principles which are the foundation stones of Rosicrucianism. It offers a membership in a strictly modern and continually evolving and progressing organization that is not limited in its expanding consciousness by any of the material traditions of the past. It offers a membership that is strictly western in its physical formation and strictly independent in all of its material forms, having been born in modern times, in modern ways, and in keeping with the democratic spirit of the Western World, is more democratic than autocratic in its form of government, yet adhering to the ancient principles of autocracy in a man-



ner that will perpetuate the ideals without conflict with the democracy of the Western World.

In keeping with the business methods, the organization system, and the social laws of the Western World, the AMORC of North America is incorporated as a non-profit, fraternal, educational society. By the very virtue of its State charter and legal status it cannot be physically a part of any other foreign organization except in spirit. It is governed by a Supreme Grand Lodge composed of a Board of Trustees, and with a Grand Council composed of representatives from every part of the North American district. It holds its National Convention annually in order that every member may express in person whatever resolutions or motions for the improvement of the work that he or she may believe to be advantageous, and these suggestions and ideas are discussed and analyzed openly before a representative body of the members at the Convention and adopted upon

recommendation of those assembled when such recommendations are not in conflict with the established constitution of the organization and the rules and regulations of the country in regard to incorporated societies and organizations.

Because of these opportunities to express opinions, because of the constantly evolving nature of the organization, and because of its progressive spirit, the members of AMORC in North America are enjoying greater benefits, greater blessings from the organization, than those who live in some of the other foreign jurisdictions, and I hope that each and every member will pause in his progress in the studies to analyze the many hundreds of other benefits that the organization offers him in addition to his instruction and to measure these not only from a material point of view but from a spiritual and Cosmic point of view and thereby discover the real value of membership in this modern Western World organization.



THE VOICE OF THE WOMEN

Our statistics determine that the Rosicrucian membership is about evenly divided in so far as sex is concerned. Yet the majority of contributors of articles to the "Rosicrucian Digest" are men, not that we prefer the writers of articles to be men but because the male membership of the organization seems to be more active in a literary sense. Yet we know from correspondence that the women members and women readers of the "Rosicrucian Digest" think just as intently, just as deeply along these lines as the men. Therefore, we urge them to throw down the wall of tradition and conservatism and submit to the Editorial Department articles for publication if they meet with the requirements of the "Digest".

HAVE YOU AN AUTO EMBLEM?

Have you one of the attractive auto emblems designed after the ensignia of the Order? It is very attractive, yet neat in its arrangement. They are made of solid art brass, burnished, with red metal rose. The emblem is identical with the small emblems worn on the lapel. They are easily attached to your radiator and are $5\frac{1}{4}$ inches high. They add to the appearance of your car and at the same time they attract attention and give you the opportunity of mentioning the Rosicrucians and explaining briefly who and what they are. These may be secured for \$1.30 each, postage prepaid, from the Rosicrucian Supply Bureau, San Jose, California.



AN EGYPTIAN "FEAST"

This painting by Edwin Long, A. R. A., depicts a typical symbolical ceremony in the height of Egypt's power, and gives an excellent idea of the social classes and customs. Such sacred "feasts" were often held just prior to the burial of a mummy.

(Compliments of the Rosicrucian Digest.)

“Lemuria – the Lost Continent of the Pacific”

◆ ◆ ◆

The Submerged Land of Mystics!



Beneath the rolling, restless seas lie the mysteries of forgotten civilizations. Swept by the tides, half buried in the sands, worn away by terrific pressure are the remnants of a culture little known to our age today. Where the mighty Pacific now rolls in a majestic sweep of thousands of miles, there was once a vast continent. This land was known as Lemuria, and its people as Lemurians.



Science has gradually pieced together the evidences of this lost race, and in this book you will find the most astounding, enthralling chapters you have ever read. How these people came to be swept from the face of the earth, except for survivors who have living descendants today, is explained.



Fanned by the cool breezes of the Pacific and crowned by a cap of snow is California's mystery mountain, Mt. Shasta. It is not unlike other towering peaks of splendor on the famed Pacific coast except that it is shrouded with tales of weird happenings. It is said that a strange people live in seclusion somewhere on the mountain; that they practice unusual rites. It is said that they seem possessed of great wealth, for they have much gold; and, too, it is said that they exclude themselves from others. These people are the living descendants of the Lemurians.



Do you know how they came there, when their forbears perished centuries ago with the submersion of the continent of Lemuria? Would you like to know the truths which they concealed from a merely curious world?



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What Ancient Story Do These Reveal?

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The Rosicrucian Order, existing in all civilized lands, is a non-sectarian, fraternal body of men and women devoted to the investigation, study, and practical application of natural and spiritual laws. The purpose of the organization is to enable all to live in harmony with the creative, constructive, Cosmic forces for the attainment of health, happiness, and Peace.

The Order is internationally known as AMORC (an abbreviation), and the AMORC in America, and all other lands, constitutes the only form of Rosicrucian activities united in one body having representation in the international Rosicrucian congresses. The AMORC does not sell its teachings, but gives them freely to all affiliated members, together with many other benefits.

Inquirers seeking to know the history, purposes, and practical benefits that they may receive from Rosicrucian association, are invited to send for the free book, "The Wisdom of the Sages." Address, Librarian, S. P. C., care of

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